



Zulma Reyo
School of Consciousness

THE FEMININE SOLUTION

BOOKLET

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THE FEMININE SOLUTION

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SPIRITUALITY AND TRANSITION: A GENDER PERSPECTIVE

Once soul level is attained, there are no gender differences. The spiritual journey, however, is tread according to gender perspective and possibility: Women and men arrive in different ways.

To reach our goal, we rely on special faculties and abilities that are a product of our physical and hormonal structure. More than expression, which in our modern era may be identical, this refers to perception and to the type of affinity each has with life forms.

To attain to the fullness of Being, and with it the fullness of the soul, the spiritual path for women and men necessarily comprises different styles and stages.

Physical and mental dynamics have traditionally been the property of men. They define a linear reality that is easy to understand as common consensus. A man's spiritual path has been defined and systemized to embrace different temperaments and ages, serving basically masculine elements.

Today as ever, woman shares the same world, but she lives immersed in multiple unseen sensibilities that she barely understands. She is supposed to have the same needs as men, but this is not so.

Traditional spiritual paths are systems that do not take the variable quality of perception and the biophysical structure of the feminine gender into consideration. It has not been an important factor until now when woman seeks to find who and what she is.

Planetary consciousness is changing progressively, responding to an important shift in energetic currents that defines two alternate cycles in our evolution.

We are now completing one cycle and initiating another. Each 5,000 years a cycle serves to readjust humanity and the earth with the galaxy and the universe. The forces that come from outside the system periodically exert the function of developing on the one hand, and on the other of balancing conditions that assure the refinement and stabilization of humanity.

Called Masculine and Feminine Cycles, they influence the manifestation and expression of all aspects of life, especially thought, and also inspire spirituality as expansion of Consciousness. No cycle is better or superior to the other; they merely reflect the swing of evolutionary forces that propel and expand life.

The transition we find ourselves in explains the tremendous pressures we are living with. While social structures that have insured our stability during thousands of years are dissolving, other more subtle ones are materializing, producing insecurity. Used to continuity, the mind resists change, while our developing sensitivity confirms the yearning that we all feel.



The focus is no longer on power and personal force, vestiges of masculine imperatives, but on human relations that stem from the interconnection with all aspects of life. We join together, women and men, not only for matters concerning our children, but also for the collective good.

There is an urgent need for the redefinition of the genders, their behavior, rights and privileges, authentic individuation, the way we treat one another, and finally the consideration of nature and space as an extension of our own body, emotion, and mind.

Previous feminine cycles were known for their expansive, regenerative and peaceful activity. Our actual masculine cycle is characterized by its force of conquest, which has engendered conflict, but also made room for the attainment of individual excellence. It has been a rich period of construction and redefinition, inspiring techniques, systems and organizations that spark cultures and civilizations.

For the first time we can talk of a global human base that houses differences and massive scholarship, hand in hand with an interest to further experience and understand life.

In this as in other previous masculine cycles, woman has been the centre of the family and the home, the emotive symbol for family ties. Her sensitivity has been sensed emotionally in all that is intimate and private. Nonetheless, her real life, her priorities, and her opinions have remained hidden.

She has too often depended on men for her identity, her activity, and to define her quality of life and place in the world. She has exerted power through the only means possible, manipulation of emotions and sexual magnetism, instigating alliances as a result of attraction or rejection, blame or desire. She has been the biblical Eve and has made herself indispensable in the inner life of men, as unconditional companion and support.

Historically woman has had to adapt herself to the needs of men. Her body and her affection served as shelter but at the same time, overtly or covertly, his sexual appetites exploited her. Internalized, her tremendous and invisible power, as with her spiritual path, was veiled by inflexible oaths and promises, attuned to incoherent and mysterious rhythms and elements.

Responding to the dictates of the cycle, during this time man fulfilled his role as protagonist and unquestionable leader of humanity, giver of forms and measure, and builder. He has had the luxury of expressing himself individually and independently as manager and social executor, in politics and economy. He set limits and territories. He had an array of subjects at his beck and call, including women and his children. He dominated by fear, obligation, physical force and mental control.

His role has been visible, his path orderly, founded on laws and instruments of construction and control, defining thus his possessions that acquired his name and identity.



Without genuine feminine energetic contribution, the masculine modality cannot progress any further. The wheels of progress call for the difference of each gender.

The currents that have been set into motion by the approximation of **the Feminine Ray** stimulate a new voltage and potency. In woman, the desire to express herself emerges from her depths: it calls her to be herself without the exigencies that were arbitrarily imposed on her by the needs of the previous cycle.

Gradually, men's role is assuming a new expression. His power is manifesting globally and humanely. This does not mean that woman will take his place. Neither does it mean that a supposed "feminine" part in him will awaken. The influence of the coming cycle represents refinement and acceleration within each gender, elevating it in amplitude.

Man will continue to exert his dominion in the expressions that best suit his potential. Woman will continue to inspire, lending support and compassionate service.

As of this moment, women and men have awakened intellectually to the need for equality, sufficiently to initiate great changes that will dictate a very different future. We increasingly share tasks, receive the same education, and execute the same posts in science, government, art, music and education. However, the backdrop is a conflicted terrain.

Gender equality is stalling or in reverse in many countries and rural regions.

The conflicts we already sense within social structures are a consequence of the imbalance created by the absence of the feminine, at the moment where masculine expansion is at its summit and begins to decrease. Now, woman must manifest her peculiar intelligence and power. Not having yet reached the emotional and spiritual conscience of feminine expression, the sublime ideas we propose today generate friction and competition instead of compassion and transformation.

In our urge for a more humane sensitivity, women increasingly demand that a man become maternal and emotional, that he exerts compassion and understanding in the same way as a woman. This demand confuses men profoundly, effacing his command position and asking that he revert instead to a part of his structure that is delicate and sensitive. He is not built to be "feminine", however tender and compassionate he might be. Another type of transformation must occur, one that will heighten his own masculine faculties.

As women strive for a visible equality, there is a corresponding demand that a woman develop the same type of physical and mental force as a man, in an aggressive and competitive spirit that does not go with her inclinations.

She is being asked to keep to regulations and at the same time to be free and independent. These demands harden her and deprive society (notably men) of her warmth and nourishment.



Similarly, she complies with doctrines and beliefs that obligate her to prove herself publicly, as in the best medieval jousting competitions. Indoctrinated during centuries and now believing that it is her right, she willingly submits to spiritual precepts that were designed for a man's structure, not her own. However much she tries, her power and dominion is not "masculine".

Today our roles, functions, responsibilities and obligations are increasingly shared, but a new cycle cannot be defined by role reversal, camouflage or by the addition of new elements. Woman must discern between her emotions and her sensibility, fusing herself in this way with the gestation process of the universe to elevate the nature that she herself embodies.

Knowing that all is hers and emanates from her body, she can put an end to fear, insecurity, and the confusion in which she has lived, so that the perfume of her essence may come forth.

Parallel to feminine contribution, a transformation in men must take place, which does not come about through mere decision. For him, this emerges from a process of intelligent deduction tempered by subtle emotions that reflect his incessant aspiration for a greater ideal.

A man always aspires to go beyond himself; this is how his path begins and this is how it ends. Recognizing that he possesses nothing, he will appreciate the gift of the flower represented by a woman. His realization will be a spark of the inspiration that she suggests and which, as ever, he then manifests concretely.

Spirituality reflects daily life and not the other way around. In this period of transition, we are radically altering the mental programming upon which society stands. The transformation we witness is as strong and chaotic as the climactic instincts and the volatile temperaments of deposed dictators.

It implies a process of denuding beliefs, redefining purposes, priorities and procedures. It involves re-evaluating what we call personal and collective "needs". The spirituality of our time mirrors inner needs that arise from truths that are difficult to accept, hopes that are fragile, and a peace that is impossible to instill.

Our path as women and men cannot be followed by walking hand in hand in the style of romantic novels of olden times. At the highest level, each one must exert his or her force and faculties individually.

The women and men of the future are not as they appear to be, nor are they that which they aspire to become. The inner self does not arise by juxtaposition or opposition, it emerges from the immaculate centre of each one in sensitive connection.

The transition we find ourselves in calls for independence and individuality stemming from a unique and whole centre within the person. In other words, it foresees fullness without dependence or insecurity that demands support, authorization, or comparison.



With this simple principle it is possible to change all of society and create an atmosphere for the future.

The near future will no longer deal with external expressions so much as with the inner quality of human experience and the dynamics that inspire it. Physical force and mental logistics support the connection with a world of marvellous subtleties where both genders reach the excellence of their difference.

A woman's spiritual path demands activity within her and over world structures, requiring the refinement of perception and inner mastery. Of man it asks for humility and surrender to the ideal, which is no punishment but rather a reward for his work over centuries.



THE PATH OF INITIATION: THE WAY OF THE MOON AND THE WAY OF THE SUN

“The Angel of the Presence lifts one hand into the blue of heaven. He plunges the other deep into the sea of forms. Thus, he connects the world of form and formless life. Heaven to earth he brings, earth into heaven. [...]

The two are one. [...] The Word is manifest. The work is seen complete. The Whole is visioned. The magic work is wrought. Again, the two are One. The Plan is served.”

Alice Bailey, *Treatise on the Seven Rays*

From the moment that we are born, our life journey on Earth reflects the unique ways of the moon and the sun. We live under the subterranean and nebulous influence of lunar cycles and equally under the luminous solar reflection that inspires the soul. We all go through the same journey, invisibly and unattested, or deliberate and consciously.

In the first instance it is accidental and individual. The second requires effort and discipline, offered only in certain occult schools, or experienced through intimate dialogues with the acknowledged inner teacher. This we call the Path of Initiation. Spiritual development goes through successive stages in apprenticeship of complex issues, embracing both the concrete worldly path as well as that of the subtle worlds.

The regents of this planet, from its beginnings in this solar system, indelibly modelled the journey of the human being as a process of progressive initiations. It was impressed upon the annals of this planet in ancient Egypt as the trajectory of the triad, Isis, Osiris, and Horus. The lunar path was denominated “The Mysteries of Isis”, and the solar path became known as “The Osirian Mysteries”.

Unfortunately, its real meaning was limited to the few who could decode them. The rest of humanity, enveloped in the veils of mystery, did not realize that they too would be subject to the same laws and phases of development, only in everyday life, because the human journey is the same for everyone.

The way evolution develops, and spirituality unfolds always reflects the moment and the particular need of the times, as well as the requirement of the greater and lesser cycles of the galaxy. Therefore, the work in one historical period will be different from another; one form of “re-ligare” (religion) will be different from another that emerges in a different time and culture. We refer here to the Western trajectory.

In our cycle and up to recently, the power of the masculine gender was exalted, the dominion and regency of worlds, in the same manner as the Sun reigns over the Earth. The aspirant moved in a wholly masculine environment. If he was able to traverse through the Mysteries of Isis, in other words to leap over that most difficult abyss for men, consisting in a variety of surrender experiences, he would consequently be admitted into the higher solar mysteries.



Back then, one did not have to consider the style, the frequency, the rhythms, and the different abilities of women who, as one might say, initiated themselves alone or isolated in mystery school to serve as support to the masculine system and as priestesses in society. One did not speak of the process of the priestess for the simple reason that women as Beings were invisible for men, serving as vehicles either for an occult initiatory purpose, or for the propagation of the species.

The present moment presents us with a material and spiritual path that is very different. The stages remain the same but the panorama, the energy, and the perfume that issues forth is another. We have entered a great feminine cycle that will last many millennia.

When before a woman learned about her own nature in temples with her elders, keeping the tradition of a “veiled” Isis, today those veils have fallen, and the Shekinah (feminine aspect of kundalini) awakens in all its aspects.

Development in women was never logical or formal; it has consisted in mastery of the unknowable, the Primordial Chaos. She is destined to become an adept in the management of the ebb and flow of creation in a harmony that only she hears.

Today, woman’s role is another, be it in the world through leadership, be it inwardly as the regenerating power of humanity. Now she has risen to her position as the lady of the night, of the firmament, of the void upon which everything unfolds.

Everything has changed.

We are aware that Life IS the journey. Each one recognizes his or her own spirituality when we become tired of brute force, the struggle with the external world, and turn to the meaning of life and our own sensibility.

Searching, eventually we discover that nothing external can fulfil us. We enter a process of consciousness. The journey is varied and anything we achieve always generates a greater aspiration. The quest for personal satisfaction itself is part of the journey.

We yearn for balance.

Our real purpose is to construct a cohesive bridge between social life and inner life. It may take a long time but one day both aspects fuse into one naturally, in the here-now, and we find ourselves situated between Being and becoming, between doing and Being. This is the rhythm and destiny of every living being.

Whether we are woman or man, we elect a path according to our soul’s individual history and the temperament we choose. Concerning the soul, it is not easy or necessary to know its level of development; it reveals itself. We intuit it by the intensity of its call and the strength of our response.



The sincerity of the aspirant of each gender unfolds invisibly, through its disposition and the discipline with which he or she addresses life, in the equilibrium between mind and heart, in subtle individual gestures, in sensibility, and in the sense of what is appropriate.

Today, more than as a conscious choice or curiosity, the greater path for both genders open by itself in its own time, as an attraction towards the impossible, the illogical, and the difficult. It disorganizes daily life.

The person who awakens to the spiritual call with sincerity is no longer a reflection of others. We commit to our Selves, to observe, correct, and perfect ourselves for no other reason than because we know it must be so. This filters into all aspect of our appearance and manifestation of life.

Self-observation becomes fundamental and indispensable. The ability to receive criticism softens, and with it arises a neutral evaluation of happenings. Discrimination is born: the ability to distinguish truth from falsity, the real from appearance.

We manage more and more things, more energy -- physical as well as of the mind-emotion-personality. At this stage we grow in discernment and in a greater and greater link with that voice that clamours from within.

Through this process of self-correction, the inner focal point of the observer arises. More challenges in discrimination emerge. We must distinguish the dogmatic commentator from the stern but also sweet voice of Consciousness. We walk the tightrope, and we mysteriously develop equilibrium between reason and the heart. The presence of our own soul as Consciousness intensifies.

These first stages seem to occur individually. A few individuals are able to contact their genuine inner teacher, distinguishing it from the thousands of laws, obligations, judgments, prejudices, and instructions handed down to us as truth. Others turn to schools, teachers, or traditions, gravitating towards the group, towards our kindred sisters and brothers.

We learn painful lessons in insecurity, doubt, and confusion, in obedience and self-initiative in relationships of all sorts. We go from obligation to daring, defiance, and creation. We discover and refine ourselves, forging and constructing our real character, which will distinguish itself from the personality by the fact of being conscious and under our control.

Progressively and lucidly, we discover our limitations and our possibilities. In honesty and natural discipline, there is no turning back.

Each experience teaches and leads us towards something greater. Each obstacle or impediment makes us more pliable, prepares us and strengthens us for inconceivable challenges and possibilities.



What used to happen in initiatic circles now occurs in daily life. Particularly under the quality of the impulse of the new solar energy, the formation of work groups and living communities make a parallel with the temples and monasteries of yesterday. They offer the same opportunities. As ever, what matters are the lessons learned.

It has never been about content or matter, but about the management of self and the worlds that we contain, in appreciation and recognition of the group and the greater plan. Loving one another, we discover what is, was and will always be.

We enter into a pattern of conscious living.

As opposed to the worldly path, the Initiatic Path is a systematic approach to the acceptance of responsibility and mastery over oneself and the world. It happens anywhere and in many ways.

We discover its laws, and we receive the revelation of The Law – the one that draws the whole together: what some of us call Love and others Truth.

Gradually, we acknowledge the power of divine creation we possess and how this occurs only in alliance with a hierarchy of higher intelligence that rules the universe. We develop, transfer, and transform energies that require management and administration of each time higher, more delicate and greater voltages.

In this way we discover the underlying unity that exists between the manifest and the un-manifest, between the form and its subtle matrix. We refine perception until we assume responsibility for the multiple dimensions in which we exist and function.

We put it all at the service of the needs of the moment. Today, this is not to isolate oneself in convents or monasteries, but to remain in the world. Today, the need is not for personal silence but for action in the world with clarity, managing mind and emotion appropriately. Today, the aspiration of the soul is not to find refuge in the diaphanous stratosphere that is already perfect, but to join and unite with the hearts of humanity upon this sacred earth. Hands on; our work is in the physical world.

The purpose is always the elevation of humanity. We must penetrate with light right into the core. Our initiatic school consists in the dignified management of ordinary life.

Some of us work with the external aspect and others with the internal; some in the understanding of Nature, and others in collaboration and application of the dynamics of Creation. Women and men in different ways.

Today, woman yearns to be and express the infinite that she IS, re-emerging from her primeval depth up to the world and donating her unique wisdom, that which opens ways, that which inspires, that which recreates the textures of the world. She is lunar initiation itself and arrives at her solar fullness in majestic radiance as the luminous nectar that nourishes the world.

Today, the path of the moon as the path of the sun is different from yesterday.



LETTER TO MY SON

My dearest, long-awaited Son,

I wish to speak to you of my work and that of my daughters, your elder sisters. We are the generations that precede you. We are transition and rebirth. The times we live are barely the beginning of the Era of Woman. We inspire the Feminine Way upon the Earth.

Do you know how great has been the task of preparation needed to construct the alliance that witnesses your arrival? Do you know of the burden, the masculine pressure of imposition, and of our own emptiness?

My forms, my son, come stained with the past, covered in the mud of the road, charged with the hope of eternity in the heart. The pure ones are still very few. You will recognize the true ones because they move dynamically in a group consciousness, with strength but without brutality. They remind you of indigenous and African women, but their quality is entirely new, intelligent, discriminating, and powerful. They will assume leadership, but they will do it the feminine way.

For decades your sisters have mixed with all sorts of people. Differing from the women of the past, they have spoken innumerable languages: Christian, mystic, esoteric, scientific, philosophic, intellectual, frivolous, social, and even atheistic, to reach the core of the human condition and there produce an opening for the entry of the Light.

We have stirred up oceans in order to calm the waves, as only a woman can.

We have enamoured men with the elixir of our softness so that they might reveal themselves to themselves.

We have embraced women to release in them that which they already are.

Sometimes we have even adopted the tactics of men to make ourselves heard.

And we have given birth with the sweet expectation that man as we know he can be might at last be born.

In universities, clubs, governments, in publicity and modelling agencies, in the theatre and in the slums, we have spanned the world, sliding into spaces where movement arises, into the heights and depths of society, through the affluence and glitter of the world, giving up the right to the simple life, which is the longing of the soul. Alone, in the urban cacophony of the great cities, without the support of nature, the simple and the humble, we waited for you.

In multiple forms, we came to fulfil old promises, to complete ancient contracts, and correct absurd beliefs. Making space, always making space.

Support us!



We speak of the absence of the feminine in today's world. We speak of sensitivity. There are still too many left to rescue who do not dare to dream, who know not how to feel.

You are the man of the future. You bring technique, information, and leadership, but remember that in this world and according to the gender we have selected for this short trek upon the earth, it will be the tenderness of your sisters that will open the way, that will spread the carpet and plant the seeds.

Search behind the words and acts into the gestures that caress and say it all with a look.

Your greatness will always be her reflexion.

While your sisters and I embrace pain and offer consolation... while we soften the rough minds of your brothers and shatter concrete walls with softness, you inject peace and understanding according to the divine plan which we both serve.

Give us your hand, until we return, both genders, to the equality of our beginning.
May you be blessed,
and blessed be the mothers who have sacrificed themselves joyfully giving birth to you.
The Mother.



THE FEMININE SOLUTION

Creative thinking occurs in one of two ways: by juggling known elements into new configurations or by leaping into an unknown space that mysteriously reveals unprecedented possibilities.

The first kind involves a calculated risk; the second traces a journey into wholly uncertain territory. Both versions require the ability to open windows of perception, visualize, feel, and project oneself into the future while embracing the past.

The end result is influenced by sentience – whether it is mentally, bodily, or emotionally flavoured.

The quality of our perception determines not only the colouring of our participation, but the impact it has socially and in perpetuity. Intellectual creativity that blends utility and aesthetics affords an emotional satisfaction that mirrors social feedback.

Individual, personal joy and fulfilment, the kind sought through feminine emotional depth but curtailed by the social majority, is the prime requirement for the wholly creative leap.

Behind most creative thinking today is the desperate hope on the part of humanity to return to the profiteering way of life of the past. Somehow it is affirmed that the economy is going to recover, and everyone can again make millions selling more and more things to more and more people motivated by the greed and desire to possess more and more, all in little boxes and categories separated by hierarchical concepts devoid of natural feeling flow.

Genuine creative thinking cannot have an agenda.

The dominant ways of thinking about the economy and society are moved by masculine intellect, largely identified with the first type of creativity. It echoes the survival mentality of definition and imposition: things must be controllable and sustainable. Improvement is limited to enhancing the past.

The feminine variety is non-linear, improvising, unpredictable, and fuelled by the living pulse of emotional involvement. Ask any corporate executive, including a woman who succeeds within the system, and they will tell you that it is anathema to the first.

The characteristic of the feminine mind is that it is in constant movement and connected to different levels of perception and possibility. Its corporeal experience of feelings and ideas makes it suitable for implementing life-altering solutions; in fact, it does this all the time.

Consider the natural abilities of a woman to multi-task in simultaneous dimensions of being. She is perfectly capable of concurrently running a business while changing diapers, settling a dispute between eight-year-olds, cooking a gourmet dinner for six, answering the telephone, and planning for the most efficient disposal of waste from the day after.



She looks after the aesthetic aspects of her life as she does the functional elements, with coordinating and projective ability. She does this under stress of urgency, practicality, and expediency, but most of all she does this under the influence of great emotional variables from her environment.

Her capacity to sustain concomitant windows of perception and energize and expedite them is astounding.

What is most remarkable is that she can do all this at home, in the midst of the chaos of family life. She may wish she had more time, space and help, as her male partner does. She may seek for greater control and think that she doesn't do as good a job as she would like but she is appropriate, ingenious and remarkably efficient. She has always been this way, even before our technological egalitarian era.

Instinctively, to her, everything is family; everything is simultaneously and equally important.

Our corporate and legislative world follows a male, very orderly model of functioning. It boxes and labels. It defines spaces, tasks and areas of specialization with cool and distanced poise. Competition, based on calculation, categorization, and absolute control is the obvious consequence of such regimentation.

It is evident that family and professional life do not mix. In this scheme the individual cannot perform under simultaneous sensory stimuli from work and personal life, nor can he or she manage the emotional needs of human relationship, especially the hectic, ungovernable kind required with children.

Yet this defines our current lifestyle based on the segmented, sterilized concept of work vs. family, outer vs. inner need, intellectual vs. emotional fulfilment.

Time and again, what I hear from women is mention of the great problem emerging when trying to combine motherhood with professional realization. Businesses concern themselves with time-off for maternity and regretfully see it as a necessary expenditure. Some even provide nurseries in the workplace.

Solutions are always oriented to adjusting temporarily to the needs of the woman while serving the interests of business, without it dawning on businesses that there is another way: adjusting the needs of business to serve the interests of Life.

Obligated to yield to the economic demands of our social structure, for lack of alternate life models, a woman falls into the trap of banishing or delaying maternity, disturbing in yet more ways her natural structure and sensitive inclination. Something is wrong when motherhood and personal fulfilment are seen as interruptions to professional excellence, and priority is given to the business or financial model, stifling the humane impulse.



Our dominant economic models and the mindsets underlying them are a major catalyst for many of our ills.

Never before have so many people the world over been so deeply and globally enslaved by inequitable economic and social structures, that lead into a precipice of total deprivation: unemployment, poverty, crime, and exclusion from basic access to resources such as housing, clean drinking water, medical treatment and education. All the while possessing creative possibilities.

The solution is right in front of their noses, at home, with women.

Acutely sensing the need for some change, at the highest levels of government and administration the fashionable trend is to think creatively along the lines of feminine principles. However, in spite of all cosmetic efforts, the absence of feminine intelligence as experience is notable in all angles of social leadership.

The pressure, fear, and obsession triggered by the artificiality and unnaturalness of the current models is such that a hint of the true flavour of the feminine model appears as a harbinger of further chaos and loss of emotional control. The system pays little credence to women's real contributions.

Like woman herself, the genuine feminine principles are an inconvenient truth; they interfere with and interrupt the ongoing dream of absolute power and control.

Technological solutions offer no relief. Everything has to change. Answers to the problems that confront our world today can only emerge when the female mind is in full swing and her creative urge is able to manifest. And when men are able to embrace it as an intelligent viable method.

I am all for babies and children in the workplace and for a whole lot less formality, but this presupposes another problem: restructuring the education we provide for our children and for our future. Today's freedom and children's right to unfettered expression is a direct result of the regimentation of previous generations, but subjecting adults to the undisciplined whim of children is as ineffectual a solution as hairy hippies were to antiseptic formality.

Parents need to exemplify new parameters based on a balance between inner and outer awareness, activity, and responsibility, based on self-knowledge, mastery, and depth of experience. The development of children and of our society depends on common sense, rather than on formulas and beliefs.

The extremes to which we subject ourselves in order to not face our humanity and embrace Nature – the feminine mind – are the cause of our present inability, both men and women, to deal with the spontaneous coexistence of physical, emotional and mental activity.



Life thrives and offers solutions where the door of personal intimacy, as the feminine brand of intelligence, stands open.

In the fullness of that most human of all experiences lays the self-knowledge that leads to self-discipline. “Going with the flow” requires something entirely different from relaxed morals and acceptance of disorder. It requires the ability to ride the kind of rollercoaster that woman knows, moving within all conditions that life offers, in work as in love-life, and within caring management of children, with mastery that allows for constant improvisation.

I ask my sisters to come up with natural, resilient, and joyful solutions to our world’s problems. I challenge government and business to redefine personal fulfilment and find healthy, fair expressions that do away with the causes as well as devastating effects of economic crisis and unemployment.

Women have been adapting for ages to ways of men. It is time now for men to make place for the feminine mind and possibilities, learning to adapt, juggle, play, and tune into the supreme creative urge that Life Herself provides.

Please sell this to the big multi-nationals and see who has the courage to be fully, deliriously creative in the workplace as in a more intimate feeling world.



FEMININE ALCHEMY: FROM MYSTERY TO ENIGMA

Woman Holds the Key to Alchemy.

Whereas medieval alchemy seeks to transform lead into gold, divine alchemy elicits the refinement of matter by entering into affinity with Consciousness as Light.

A woman performs Alchemy every time she gives birth, forgives, embraces differences, and every time she touches a human being with the warmth of her Fire-Light.

As confirmation of things unseen in the sublime terrain of sensitivity, Alchemy, like a woman who knows that form is the shadow of formlessness, is evocative of the primary order of the Universe. Every operation that goes through the process of her love becomes transformed, uplifted and redeemed.

In the eyes of a woman, Truth stands revealed.

To be in the moment requires no masks, intermediaries, filters, or conditions. Sensitivity is the jewel in the heart of a woman, for whom life, truth, and godliness, are immediate and direct.

A woman who treads the Path accepts the unknowable as the beginning and the end.

To understand a woman, we must stop trying.

When a woman prays the skies opens. When she cries the earth lies still. Her laughter stirs the oceans. Her purpose ignites the points of light in all Creation. She is mistress of the elements, one with Nature by virtue of the hollowness in her womb, where every living thing resonates. A woman's language is the melody of rivers, the thundering and whispering in all things, the stories of humanity weaving through her.

However, she who knows the rumbling of Chaos and eternity walks in secrecy, hidden from herself. She who is mystery, priestess of the unknown, finds no true place in today's world. She who knows it all without knowing, has been reduced to a script that was never hers.

A woman's path begins in mystery and ends as an enigma, in the silence beyond words and in infinitude.

The Problem

There are several obstacles that block our vision of true womanhood and our comprehension of a woman's unique spiritual path.

Thinking exerts an overwhelming control over intelligence.



Real intelligence as multidimensional, multifaceted truth, gained through the exercise of perception, has become irrelevant in today's practical world. There is hardly a term that we may use to describe a woman's dynamics that is not subject to imitation.

As long as intelligence is purely rational, our world will be filled with such pretensions of feeling and sensitivity.

We no longer know the language of the senses. In place of sensing, human beings "think". Instead of feeling emotions, we seek out meanings to determine our response. Rather than seeing what is before us, we "interpret" according to habit and convenience. We "associate", project and compare before we even listen or hear what is being conveyed. We don't evaluate neutrally, we "judge" according to precedent.

And instead of using our intelligence we rely on "programmed responses". Sensory gratification is a mental reflex. Our choices are based on what is "supposed to be" rather than on what we know and sense to be true.

Many people do not know the difference between an emotion, a sensation and a thought. Emotions are confused with sensations, sensations are induced by thinking, and truth is determined by popular belief.

Women and men interpret terms differently. Understanding the path towards enlightenment, as the sublime experience of spirituality and the realization of "power" is different for men and women. To the detriment of women, this is not recognized enough.

A man's impulse here, is to utterly possess and conquer that which he seeks to know. He remains focused, at the centre of himself. Ultimately, as a distilled observer, he transforms into a silent Presence over all that he perceives, extending onto the universe. He becomes powerful.

A woman's reflex is to embrace and wholly blend with the fabric and texture of that which she wishes to know. She is the periphery. Finally, in emptiness, she dissolves herself in that which is greater than herself. Power for a woman on the path of realization does not mean control over that which she seeks; it is the strength of at-one-ment through the experience of delight that some call love.

A woman's path is not severe. If a man attains to Mastery, for a woman it is the Sacred. Her entire existence involves life exploration. Under more natural laws, privation is not something that applies to her. Everything she does involves her utterly. She projects herself within and finds herself in everything.

Somehow, she knows that she is already free. She responds naturally and not as an obligation. Only in that freedom is she able to serve, and only in that "sacro-oficio" (sacred office) is she realized. To limit a woman is to disconnect her from her source of power and her path.



There is no distinction between what is a woman's and what is not. To live and breathe means to feel with all of life, the pleasant with the unpleasant, the light with the shadow. In her natural condition, a woman embraces and loves all around her. Independence as separation is difficult.

To live in a man's world for a woman has meant relinquishing all that which is hers and cannot be communicated through words. A woman's motivations are essentially towards unity and the whole.

What does it mean to "be"? We are always "being-something".

Most people cannot conceive of living without "doing", our every thought, feeling and action being centred on executing, interpreting, comparing, deciding and choosing. Silence, stillness and sensitivity as states of wider perception are rare.

To "be" is to the soul as "sensing" is to a woman's body; there is no mental activity. And this presents a tremendous conflict for the educated and professional woman of today who must perform as if there were no difference between herself and men.

Woman's path in life is amplitude, depth, and fullness. Her instrument is her body. Her access is direct. What to a woman might have been a simple task thousands of years ago; today becomes a monumental achievement for modern feminine intelligence.

In such a world, a woman must relearn the pre-substantial language of existence. She must swim against the tide to reach the fullness of herself. A woman must know and embrace every aspect, faculty, and power that her body and her senses offer her, directly.

It is no surprise, then, that there are so few authentic women masters.



FEMININE ALCHEMY: THE PATH OF EVOLVED WOMAN

The Process

A man's window of perception is horizontal and abstract; a woman's window of perception is vertical and holistic.

I was told long ago in India, that kundalini was a male phenomenon; women did not experience it. It took me decades of observation before I could understand why. As energy develops in intensity and subtlety in men, it systematically opens a passage along the spine that allows him to progressively experience refined qualities of Consciousness, conditioned by the energy centres or chakras along the way.

There is a kind of helter-skelter progress that defines us women, that is very different from the orderly approach characteristic of men. The shortest distance between two points for a woman is never a straight line. Kundalini does not "rise" for us, it explodes and expands from all places of our body and aura at once.

A woman is in a constant state of ignition and emanation but, because she is at the centre of it, she is unaware of the effect she produces. Many levels of activity are triggered by her dynamic – from ordinary emotional activity to refined mental transference, and spiritual inspiration.

As in her peculiar orgasmic reflex, a woman's energy spreads concentrically.

The feminine spiritual journey is a holistic phenomenon that jumps levels constantly. It resembles the worlds of the Kabbalah, one level over another, each occupying the same space yet at different frequencies.

A woman who enters into the spiritual journey doesn't know what awaits her, and, rather than face up to the physical and emotional attributes of her gender, and the harshness of the conditions in our world, she often tries to escape from them. In such a frame of mind, at best she produces an idea that simulates a pleasant emotion of possibility but goes no further.

A woman's path unfolds in daily life in her body, her feelings, her responsibilities and responses. In ancient times she would enter the temple to be trained in perception, re-emerging after a few years to assume her position in the world.

A woman was regarded as a living instrument of spirit, be it as an oracle, or as a source of power for priests, world leaders, and personally for the man in her life.

Today's needs are different and yet she remains a prisoner of precedent, most unfortunately without the training. This, she now receives directly from life.



A woman who embraces spirituality sooner or later finds herself deeply imbedded in humanity, rolling up her sleeves and performing hands-on work. She is far from being a delicate, fragile flower, incapable of confronting the problems of the world. The fact that there are so many men and women today who believe that her place is with the angels, denies the fact that angels need strong bodies and minds to execute the work.

A woman's mind may be best attuned to the angels, but it is men who are most vulnerable without her.

A woman must adjust to the material world and its needs, honing the physical, emotional and mental faculties in tangible and social dimensions of being. When fully stabilized in her heart, it will lead her to engage in a second stage of refinement.

Later, when her capabilities expand to trigger greater voltages of tolerance and sustaining power, there occurs an opening of her visionary faculties, leading to wider influence and leadership in the surrounding world.

At each stage, she ascends a notch higher in the management of cause and effect, probability and possibility. All chakras flourish in multiple manifestations at each stage, demanding her presence and activity.

Ultimately, a woman becomes a bridge between dimensions, bringing the non-manifest into manifestation and drawing forth unprecedented impressions into being.

Woman holds the key for harmony as for chaos.

Her development resembles the layers of an onion, the innermost core corresponding to the centre of the universe.

Here I refer to the three basic areas of a woman's spiritual journey:

FIRST STAGE: Woman in the World

In my book *The Inner Woman*, exercises are designed to begin at the most tangible aspect of the physical body and gradually cover all the levels of awareness necessary to complete the sequence of the first layer and set the foundation for the others.

A woman's development depends entirely on personal choice, sensitivity, and capability.

Entering into the spiritual path requires making difficult choices. The first has to do with a woman's comfort zone. She may choose an aspect of spirituality that assures her status quo, making it easier for her to get what she believes she wants out of life. Or she may choose to follow the inner voice that beckons her beyond the preferences of the world.



This second choice is the one that leads her to stand alone, a most difficult condition for women. To decide for herself implies manifesting the conditions to see, feel and know directly. Above all, it entails developing an understanding of the mental programming we have been subjected to.

The determination towards authenticity will be the driving factor, and her greatest challenge will be refining her emotions.

A woman must conquer her emotional impulses without repressing them. Typical procedures will require that she heal the wounds inflicted through wrong sexuality and train herself in mental excellence, handling thought and abstraction as well as any man.

She can no longer afford to sit by passively and “not know” what is happening to her, in her world, or in the society in which she lives. She can no longer content herself with feeling “good” or virtuous; she must communicate and teach what she perceives and holds to be true. This requires the healing, stabilization, and strengthening of the lower centres.

While becoming aware of her own inner power and centeredness in connection with the forces she wields, a sense of ethics and community progressively arises.

TRAINING

All energy expressions stem from and consume physical vitality. A woman must learn to identify physical, emotional, and mental sensation in herself. This is basic for self-diagnosis or assessment of a situation.

Breathing exercises provide a non-linear focus of attention. As we scan sensation during the breath, the mind automatically activates regions of more or less concentration, causing energy to spread, neutralize and balance the different sectors, until energy distribution in the body can be sensed evenly. This should become a standard neutralization practice.

Normally, the mind conditions all energy forms, creating context and applying meaning. A large part of her training requires her to control the automatic labelling process that interferes with observation. During this operation the mind must remain neutral, keyed to sensation rather than meaning. It is the quality and intensity of sensibility that is sought, without description, ulterior motive or purpose. It is the basic terrain for all her processes and operations in the world.

Another part of the learning process at this phase is discovering the reciprocal action of our own thoughts and sensations. We become aware how constructive thoughts bring wellbeing, and how negativity begets discomfort and ill health, not only for ourselves but also in our world.

It must be noted that negative energies fall into fast moving, tight patterns. The quality of a thought imbued by gratitude, joy, serenity and similar considerations, colours body energy, lending it a finer force and slower rhythm. Thus, we learn to requalify and dissolve negativity.



Body awareness now serves to discern what is happening around us, or in another person, by the way it affects us. The body speaks and we listen. We know what is right and true by the way we feel physically. Only then can we handle emotional intensities appropriately. A stable conscious posture in the body allows for genuine emotions to emerge and express themselves adequately, or to be neutralized when necessary.

Emotional conditions are too often confused with deluded states of spirituality, love, unusual and strong attachments, and obsessiveness of all sorts. Some women develop this naturally strong ability into forms of psychism as clairvoyance, clairsentience and clairaudience in dubious degrees of accuracy. These faculties are approached best, more naturally and safely, in our later stages of development, once discernment and ethics have become permanent fixtures.

The overall need at this stage is for balance. This means that a woman must become fully aware of her personal needs and ways of manipulation, without seeking to justify them. This is the stage where most of humanity finds itself now and where a woman must learn to re-distribute, not eliminate, the tremendous force of emotions and subdue her energetic impressionability.

The need to find her centre within herself, as Source, apart from any physical, psychological or mental requirement becomes imperative.

Once this stage is complete, a woman must live up to her initial choice. She must assume her place in authenticity and responsibility within her group, her profession, and her social entourage. She becomes a mentor, a mother, a human being that is precious to all in her world, lifting, inspiring, consoling and setting it aflame as greater forms of understanding and peace.

A responsive body, a sensitive emotionality, and a discerning intelligence are needed to complete this level and move on to other stages that require greater energetic tolerance and availability.

An evolved woman is an asset everywhere and maps out a life of fulfilment for herself and all around her in whatever profession she chooses. Deliberate or not, her influence is very strong, and our future depends on it.

Feminine Characteristics: A Woman's Body resonates with the Earth

Mastery over her body gives a woman dominion over all things of the earth: biophysical, electrical and magnetic. She need not resort to magical formulas, instruments, calculation, or scientific devices in order to command nature spirits or compel the elements to do what she can do directly.

In knowing her body she dives deeply into the language of cells and atoms, of elements, giving birth and dissolving, discerning and discriminating, blending and coordinating. The intelligence of her senses in coordination with her peculiar mind know right from wrong. The female sense of justice does not suggest approval or utility; it focuses on ethical priorities that underlie a universal harmony. A woman knows this, not because she learns it intellectually, but because she lives it through her body. Rightness means that which is appropriate, just, and enables the whole.



A Woman's Feelings Flow with and Qualify Currents of Life.

A woman's path requires her to embrace the language of creation, the yearning vertigo of love's rhythms, consciously generating the pulse of attraction and rejection, to commune with all of life. She does this honouring her own emotions. Any apparently disparate feeling responds to a need and requires a special touch. She tends to all and answers to all.

Woman learns to juggle, modulate and alter her own qualifying frequencies and adapt them to what is necessary. She rebalances and requalifies all around her, sets it ablaze with life, or welcomes it back into the dark night from where it sprang. She is familiar with the whole gamma of emotions, from perfection to imperfection. All the voltages of feeling are in her domain.

Female Intelligence reflects a Higher Order.

Through communion with universal rhythms, a woman's consciousness works as magnetic perception that resonates not only in matter, but also beyond. She perceives in three distinct ways. Through the first or basic centre she is one with earth pulsations; through the third centre or the solar plexus, she falls in tune with thought vibrations and the games of power around her; as an attribute of the fifth, or throat centre, she reverberates with the universal backdrop of Creation.

As emptiness, a woman partakes of the non-rational order of Nature and of the Universe working through cycles, in tune with bending space. Her intelligence is simultaneous, bridging both time and space.

The second stage of development begins at the heart, where a woman acknowledges the authenticity of her original commitment. The heart is a meeting point of forces that descend from the higher centres and rise from the base. It is the position of the female warrior who feels confident in her own independent capabilities.

In a woman, heart energy demands she employ reason and deep sensitivity in action.

To all extents and purposes the level of consciousness attained at this point reflects the expected status of a spiritual woman. She is empowered to express herself in the world while also maintaining a certain degree of mystical receptivity and emotional warmth typical to her gender. This keeps her balanced and loosely linked to spiritual realities. As women have not verbalized much in the past, beyond this, we have few guidelines.

The leap from the first to the second level of Consciousness is a result of a natural shift of interest from the personal to the collective. This implies that a woman must thoroughly live out the process of personal desire to first activate and then master her faculties. From placing herself at the centre of her personal world she then spontaneously transfers the centre onto the world.



SECOND STAGE: Woman as a Planetary Force

A woman enters into the second stage of consciousness when her physical and psychological needs no longer control her. She is at the height of her power, capable of sensing and handling several sides of an issue.

It is in a woman's nature to place her actions, feelings and intellect at the service of Love.

Throughout the current cycle, her ideal was congruous with home and family. Heightened levels of awareness and consciousness that extend into a greater collective reality define the second stage by beginning at the Heart.

After rising to full ascendancy at the heart, she now dives into abysmal depths during the next phase, to reach spaces of unknowingness where insanity broods over her like a fatalistic flaw. This can cover a long space of inner communion and utter non-acknowledgment from the outside world. At this phase she discovers the value of introspection as communion with formative factors of the universe.

As she comes in touch with sounds, voices and subtle realities that lead her to appear hesitant, disorientated and absent, she may also contact angelic reality and inner teachers.

A woman's non-linear sensing abilities, which have caused her all sorts of insecurities and inferiority feelings along the way, now finally pay off. As she journeys through the last dark passage of her development at the throat centre, her nebulous perceptions acquire shape and meaning.

As she gestates physical life, so too does she give form to infinite invisible currents and qualities that are at the core of matter and consciousness. She is able to piece together the chaotic forces of Creation and becomes a true channel, safeguarding all that she has embraced on her journey and attaining to multidimensional vision.

What were the all-important emotions during the first stage and became her discerning strength at the heart, at this point acquire subtleties unrelated to physical dimensions. If the previous control over her emotional and mental faculties was satisfactory, she will be able to filter out lower astral influence, correctly distinguishing spiritual from psychic realities.

She gradually emerges from this condition by bridging the strengths from the past with the possibilities she sees in the future, and exercises those faculties that will be the crowning of her development at the last stage.

This culminates with the full activation of her positive pole at the third eye. She becomes a true Seer, and, if she has developed her intellect correctly and in a balanced way at the first level, she will be able to communicate this Truth to the world.



THIRD STAGE: Cosmic Force

At this point a woman is a realized woman, an inspiration and a nurturer, a teacher, and a visionary. Now, in communion with subtle forces at each of her centres and faculties, she emerges as a priestess, an active, conscious bridge between worlds.

Creativity and Creation fuse in her.

At this stage, her crown centre (receptive polarity) opens to its full potential. She becomes aware of the minutest variations of rhythm, activating cosmic antennae that now combine with the throat as cosmic depth, and the third eye as universal vision, revealing her as a perfect vessel. The die is cast. There is nothing more to “do”. Everything flows into and through her.

Now, rather than removing herself from society, as she may have done in the past, by attraction she brings the forces that she communes with into the world in the most practical way possible.

Woman’s powers are never a declaration of personal privilege; they are life giving and life-affirmative, involving the will-to-be rather than personal will.

Her task as an enlightened being entails setting things right, qualitatively. She recalibrates all elements of life and the spaces through which they unfold.

Whatever the stage of a woman’s spirituality, when genuine, it is never obvious or showy.

Her height as well as depth is inward, concerning her intimate relationship with personal, planetary and cosmic forces in order to lay its fruits upon the altar of humanity, her children.



FEMININE ARCHETYPES - PART I: LIGHT

There are many ways to identify personality types in women. Just as no one system fits all; there is no woman who is one pure type. There are always numerous subtypes reflecting on the surface and acting deeply within. One person illustrates many possibilities, including hidden or intimated facets of the self that are often surprising or confusing.

Here, I've chosen the old Gnostic model of the seven faces of womanhood as illustrated by their leader, Mary Magdalene. Of these, three manifestations are outwardly light, and three are outwardly dark. If we remember the symbol of yin-yang and the fact that it does not represent male and female, but rather elucidates the activity of energy and force expressing through each gender and individual form, we will understand that a woman of Light, for example, contains roots in the depths of darkness, and vice-versa, a woman responding to the presentations of what we denominate darkness, draws her source from innermost Light.

This system recognizes the need for us to explore and master both Light and dark.

Most women express characteristics of several personality types according to the functions they execute, but identifying the basic type is not a matter of performance. Typology here refers to how we go about doing what we do, the way we carry our body, the tonality of the voice, the general presence that exudes from us, the sort of friend and lover that we are, extending into our subjective interests and our bent of mind, and the kinds and qualities of energies we handle.

Some more awakened women incorporate all types simultaneously and move fluidly through them all while still illustrating a basic style.

Notice how women as diverse as Shakira and Angelina Jolie stem from the same branch as Rania of Jordania, or Princess Catherine. Then observe how Angela Merkel giggled the same as Carla Bruni when addressed privately by Sarkozy, the head of French government. And then, take note of the power of the already legendary Aung San Suu Kyi whose apparent frailty and Asian femininity contrasts with her steel-like resistance and radical inner core. We certainly cannot judge from appearances, no more than we can judge a book by its cover.

The archetypes that represent typology do not only refer to “style” or “charisma”, they enfold the deeper source from which the individual woman draws her power. They illustrate a range of qualities.

Ultimately, every type threads with another to form a tapestry. Rather than caricaturise the individual, this chapter is meant to provide us with understanding of multiple subterranean facets that lie within each and every woman.

This part one deals with the first three types in the Gnostic school, the expansive, extrovert aspects of femininity as expressions of Radiance in the world.



For obvious reasons these three are the more popular and best known, for depicting the models that society holds up to us.

Part two speaks about three dark forces we do not like to acknowledge publicly, but which secretly form part of the arsenal of every woman, the faculties that hold the power to change the world.

Part three will bring them all together as it reflects the seventh type, the checkerboard integration of the others, and womanhood as Sophia, Wisdom herself.

Eternal Youth, the Damsel

She is the eternally young, perky, fresh and naïve aspect of womanhood. She is the pure force of Spring and all awakening, bringing the promise of full bloom. As the virgin maiden, she is the princess that every father spoils, the envy of every aging woman, and the thorn in the rose who tries the patience of every mother. Without being too rebellious, or necessarily careless, life is a perennial adventure for her.

The Damsel brings fun. She also shines as relief, clean, clear, pure, and carefree. Never boring, she is infinitely attractive to men who prefer to avoid the complexities of her sisters. Her emotions are warm and sometimes petulant, but mostly short lived. Her dreams border on fantasy, but she is loyal to her ideals, sometimes naïvely so.

She is Snow White, the young lady in the tower, the prize of every knight in shining armour, she who must be rescued and possessed in the illusion that her effervescent youth will last forevermore. She is pure potential.

Never-aging beauty, contemporary fashion is created around her, as is art, and the stuff of troubadours. Popular, she is the teenage prom queen, the cheerleader, the pearl-beyond-price in every family. To see her, everything is possible. Animals big and small fall captive to her charms, her innocence and sweetness.

Even in sadness, there is gentleness about her, a vulnerability that makes others pause. There is also tremendous resilience, blooming health and positivity. She couldn't hurt a fly, but her bouncy spirit is as unpredictable as a swarm.

The Damsel's symbol is the daisy or the white lily, sturdy and frail at the same time. Vital, athletic, always enthusiastic, she can be delightfully frivolous, and spontaneously creative. She does not waste time in struggles that are not her own. In the corporate world she is the busy little bee, contagiously optimistic and happy, a wonderful companion. In friendship she is the ideal listener embodied as the picture-perfect girl-next-door.

She holds the key to future possibility, strong without harshness, daring without coarseness. She is also the pixie and the siren at the same time: Nabokov's Lolita.



Sexuality oozes from her and she doesn't even notice. When she does... she plays with those around her as a cat does with its prey, heedless of danger. Most of the time, however, she is a lot smarter than she seems.

The power she holds is initial pristine purity of purpose, inspiration and possibility.

Matriarchy, the Mature Woman

Even as a child or as an adolescent, this type represents the steady, measured rhythm of Nature herself. She may never give birth to children but embodies the Mother. She is forever the protector of her friends, the one who nourishes the family, takes care of her parents, and becomes the husband's right hand. In business she is the ideal executive and leader, the one who doesn't need to compete; she knows her place, at the centre and at the top.

Unobtrusive and always very present in full flowering heat at the same time, she is the reigning queen in every circle, filled with inner elegance, and excelling in charm, generosity and graciousness. She is the leader of maidens, the head of priestesses and warrior women alike, inspiring dignity, instilling responsibility, and championing the continuance of the race. She breathes continuity in matter. Through her, maternity is a sacred privilege to be guarded and preserved.

Capable of great sacrifice, her womb symbolically lends itself to those in need, without distinction. In the mundane world, she is well schooled in social procedures, knowing when and how to do, say, act or remain silent, preserving at all times a certain formality and tradition.

At work she is the committed and silent hard worker, ideal member of the team, an asset to any group, waving the banner of the Ideal as the power of integrity. Usually conservative, she treasures every part of her life and her surroundings, every person and experience with the same passion for detail that she shows at home, or in whatever creative expression she may follow.

Her symbols are the forms of Nature: the breast, the fully round eternal woman. Her power is fertility, sourcing life in myriad shapes, textures and seeds of possibility.

Wisdom of the Race, the Grandmother

In some traditions she is the venerable old crone who holds the identity of the family or clan, and the home, its memories and its wealth. She represents the knowledge of ancestors and the experience of the past.

If the Damsel is the spark, and the Matriarch the generative fire, the Grandmother is the original flame from which all sprang and where all return.



She enfolds them in silence in the vast and untranslatable memory bank of Humanity. Death, decay, sickness acquire a welcomed softness and relief. The harshest lessons of life pale before the enduring gravity of her eyes. Wordlessly, she is the teacher of all.

Cycles of time stand revealed, and space appears as the texture, the backdrop of reality. As a primal fire, she personifies endurance, the persistent thread that holds the world together. The maiden was hope for the future; the grandmother is the hope of redemption, disclosing a panoramic vision of the earth, resistance, survival and reformulation. Embracing all with the mantle of forgiveness, tolerance and understanding are her legacy to give.

She is the inextinguishable soul of the Race, inwardly smiling at a secret only she knows. Time does not exist for her, and the living and the dead are as real as the present moment. All feelings, all experiences, all nuances of life flash through her semblance reminding us that we are one. The slow, heavy weight of matter shrinks as she marks the passage of time into eternity.

Children, youngsters and grown women of this type display an uncanny endurance and fortitude, self-confidence and faith that calms, soothes, guides humanity gently, often silently. Infinitely patient, when such a one speaks, she is heard.

What issues from her is always appropriate, revealing multiple aspects and levels in every word, in every sound and scant gesture. The shadow of her presence, like Truth, is a perennial enigma.

The Grandmother is naturally economic, selective and multi-faceted, rescuing lessons from the past and elevating them into transcendental symbols that she offers to the future. Her sense of humour is soft, reflexive. Her most salient feature is her fathomless regard through eyes that whisper an untranslatable vision.

Nothing shocks her, there is only pity, and compassion for all who repeat the same path of illusions she has tread.

She waits, forever. Her symbol is eternity and the glow of the inextinguishable hearth in the home of every soul.



FEMININE ARCHETYPES PART II: DARK

There are two distinct forms of darkness: that which is the absence of Light, and that that contains the Light. The first is opaque and occupies space, negating the presence of other elements. It is evil. The second is luminous, like hematite or brilliant coal. It is protective and delineates boundaries.

Every form, including our planet and every living thing, contains a ring-pass-not (A circle or sphere beyond which something not of the light cannot pass) composed of shiny black substance from the power Black Ray of the Feminine God Force.

She has been known throughout time as Binah, Kali, or the Black Madonna. Woman is a container of the Mother. Dark depths furnish the power to engender and enable form to exist.

Subterranean forces literally empower Ideas that manifest the physical world. A woman would do well to understand how this works. In acknowledging these faculties, women must decide whether to respond to the fine-tuning of the inner world within her or shut it out. It has always been a woman's job to generate force and bring forth life.

Our world and time require a careful awakening and channelling of these forces in order to gather the power held by women in strength and faith and together construct strong positive impressions that will restructure the world.

The forces that rule the inner world are perceived as sinister for the simple reason that we cannot see or handle them with our physical senses. Actually, there is nothing sinister about the harbouring depth of sleep or even death.

The negative connotation arises out of ignorance and fear of overwhelming sensitivity that invariably wins over logic. For a woman, dark forces coupled with ethical principle are her guiding light.

Dark forces, no matter how seductively they are depicted, are not socially acceptable. Intelligent woman is forced to hide them within and often from herself. They deal with the raging strength of raw power, the voracious ocean of primal forces that impulse the creative urge and constitute the womb of the Feminine Principle.

A woman belonging to any of the three following archetypes of the darker realms naturally has tremendous respect for the other two, instantly recognizing in the others the forces to be reckoned with. It is through this intuitive grasp of pre-substantial power that women understand and read one another.

There is not a single woman who does not possess these faculties in some degree.



The Wild, Free One

This type of woman cannot be confused with any other. There is an air of pure force to her that exudes as physical magnetism that is often also sexual. Her self-control matches the strength of her appetites, turning her into a formidable foe or ally.

Highly instinctive, she is her own person, uncontrollable to others, and spontaneously rebellious.

In our society, she represents the combination of intellectual and material freedom with the instinctual strength of the wild beast. She is competitive and individualistic, strong, assertive, and wholly unpredictable. If she allows herself to be part of a system, it is to use it for her own purposes.

In great measure she is the modern Western woman, wilful, opinionated, and daring, the kind of woman that every man would like in bed but shudders to have as a partner. Independent. Dynamic and creative, she exemplifies natural discernment and discrimination.

Always fair, but not personal, she is the friend who will tell you truths you do not always want to hear, even playing embarrassing tricks to provoke authenticity. She cannot bear pretence or phoniness. Her love is often “tough” and quite conditional.

Like nature itself that does not base its generosity on personal whim but rather on greater common good and appropriateness, she has grown to master her responses and instinctive urges. She knows the world of energy and force, and it shows her the way. This kind of woman cannot be fooled by mental subterfuge or sales tricks.

Her perception of the dynamics of inner force, the texture and qualities of life, is strong and keen. She holds the key between the idea and its manifestation, providing that unique quality that will ensure success or failure.

She is the freelance worker and the bohemian artist, tuning into unrecognized rhythms and nuances, and breaking patterns of comfort and convenience to give life to her individuality. She can be a shocker though not always in obvious forms.

Her interests lie in influence rather than being centre-stage.

Dynamic and loyal to her Ideal and to the principles that support it, she preserves the integrity of self and other with righteous rectitude and feminine firmness. Faithful to principle rather than individual elements, to the greater meaning rather than to the particular, when she feels it is right, she is liable to change course unashamedly in order to uphold the individual over the group.

She is the essence of Athena, goddess of war, unafraid of conflict if it means going forward. Her spirit is that of the original Mars, who in the Kabbalah is a feminine entity.



Although in many senses similar to the Matriarch, she lives fully the present moment, unconcerned with concepts of consistence and continuity.

Frida Kahlo, Colette, Janis Joplin, Brigitte Bardot, and Madonna are some examples of this type, going to all ends to express their truth and proudly upholding their beliefs, philosophies, way of life, and standards of beauty. A free thinker, there is always a steering sense of purpose, whether this is animal rights or human rights, or unusual aesthetics over traditional beauty.

This woman is a woman's woman, and the woman for exceptional men of strong character and independent instinct who seek a companion rather than his other "half". Sex is a living, palpable tune to be played, quite apart from emotion or conditioning.

In the same spirit, she is happy alone, finding meaning in the force of her own spirit. She is not a mystic, but rather the formidable ruthless teacher who drives the point unequivocally home.

Her symbol is the lioness. She is Lillith, the original whole woman. Her power is the harnessing of undiluted instinct that manifests as implacable force in the world.

Mistress of Shadows

As unconcerned as the lioness in our model above is about human emotions, the Mistress of the Shadows is about concrete reality. Her life revolves around the underworld, the astral realm, the boundaries between the real and the shadows that influence the real. She reads them through her own emotions, like threads in complicity with all forms.

She is the psychic, the seer, the woman-shaman. Time does not exist for her. Space is filled with mysterious shapes and movement, colour and texture. She is as linked to it all as she is with her own breath.

Connected to the blanket of emotions that interlaces the appearance world, in the best of cases she learns to master her own as she communicates with the language of impressions through time and alternate forms of life.

In our society, where her faculties are regarded as "witchcraft" and provoke fear and denial, this type of person is the introvert who learns to keep quiet and invisible, resembling the proverbial priestess of the past.

Mysterious, she never quite fits in.

She makes the perfect medium, dealing with spirits of all types, and detecting possibilities. Today, most of her work occurs in the dream world, where in the alpha regions of consciousness, through psychology, symbolism, and related fields of learning, she develops her intuition in whatever vein may be of service to society.



This type of faculty is quite awake in mothers during the intra-uterine stages of pregnancy and throughout the life of her child. It is also active in relationships of a sexual kind.

A woman is capable of knowing her man as she knows her child and follow his every move. This power was harnessed by witches who controlled persons through a cloth or vial specimen containing bodily secretions, a photograph, name, dates or other data that tap into the pre-substantial energies of the sub-worlds.

All kinds of information pertaining to life in the physical plane, past, present or possible future, is available to this feminine faculty, insinuated in all types of women but most developed in the Mistress of the Shadows. This is the “knowing” faculty of women we call intuition, so skilfully applied in the social sciences and service work of extended motherhood.

The fact that this woman knows the inner turmoil at the origin of life as personal experience through the pool of emotions within, allows her to proceed without the fears that stop an ordinary woman who is not in touch with this faculty. She will usually get what she wants, though her means may be indirect.

The forces she handles are the power behind all thrones.

More than a friend she is the ideal guardian of the husband, the child and all those she loves, shielding and spurring them onto their place in the world. Her favourite professions are those that will insure her independence of perception and justify the lapses she is prone to have.

Her symbol is Isis’s own as “veiled”, and Bastet, the cat goddess of the dark. She is also the sublime Nut, lending her dark body to the sky so that the stars may be seen.

Her power is that of preventing evil and enabling activity in the physical world. She sees the past and predicts the future without obeying the linear logic of the material world.

The Hag of the Void

It is said that divine justice is absolute and brutal. In truth it is Life itself expressed in cycles and rhythms and renewed in death.

In Egypt, the name of the eternal mother was MA. “MAAT” was both the goddess and the temple where disciples were trained in the correct use of intangible subtle faculties of transcendent psychic life. She was depicted as a vulture-headed human, because of the vulture’s keen sensibility. Ultimately, Maat personified law and righteousness, controlling the air of breath that is connected with Life and Truth.

Truth is emptiness, the void itself. It cannot be otherwise. As people fear emptiness and the void, they cling to form, context, and half-truths.



For this reason, they fear the Hag of the Void who for the average human represents meaninglessness and cessation. Where the Mistress of the Shadows dealt with life within death, the Hag of the Void goes further: she deals with the beginning and end of all things, nothingness itself. Binah of the Kabbalah.

Actually, she is the perfection of beauty, She who to find refuge in the world hid under vestments of ugliness and insanity. Her cackle conceals the rhythm of the stars, and echoes as laughter beyond time and space, making fun of everything and everyone who tries to define her. She is the endless reminder of the impotence of personal will, the key to transcendence at the chamber of the heart. The secret, the prize she holds to those who embrace her, is the experience of formlessness itself.

The Hag of the Void is like divine justice: she gets her way in the end. There is no point in deceiving, trying to outwit, frustrate or confuse her. Behind the modern image of the robed Greek matron holding the scales, she stares solemnly beyond the onlooker, whispering the soundless sound of homecoming, of rhythm and balance.

Sovereign of primordial chaos, she provokes it for the fun of wielding power.

She can be cruel and more ruthless than her dark sisters, devouring fantasy and illusion entirely without leaving anything behind. Her spirit is that of the Hindu goddess Kali, the mistress of the power of sex and creation.

Immensely fascinating, she exerts the same power of light that attracts a moth to its death. She is the most attractive, the most sensual, the most intense aspect of womanhood. This is why she is seen as the Initiator who wields the power of life or death.

In our modern world, she sees everything before it occurs and provides for all in the home as in her work. She is the one who gives help outside the norms of the law, unafraid of danger and humanity-at-large. She is the perfect Mata-Hari, double agent in the world, as she is on the other side of life.

As the Void, she holds up the mirror of darkness that contains the light. Her perfect artistry reflects traces of the macabre or the morbid without being in bad taste, suiting intense temperaments exclusively, in appreciation of primordial intensity beyond form.

Her symbol is universal justice, and the fierce aspects of the divine feminine as portrayed so well by Buddhism. Her power is the purifying fire of complete annihilation of all that is transient, to reveal Truth.

When she is acknowledged and revered, real life begins.



FEMININE ARCHETYPES - PART III: ENLIGHTENED WOMAN

She is every woman. She is any woman. You may not identify her by her appearance. You can only feel her through the effect she has upon you, your life, and your world.

No matter what her expression is, or her style, she seems to contain and elevate you to your place in the world, leading you to experience yourself. She is freedom and gives you yours. She leaves a trace of herself, and yet it is colourless, it is the flavour of your own self, enhanced.

She has learned to distinguish between the real and the appearance world and embraces all types. Discernment and understanding are hers. She has the ability to sustain and administrate life's fine frequencies as well as the ferocious intensity of conception.

She is both vulnerable and unreachable.

Enlightenment is the acknowledgment of wisdom. From time immemorial wisdom was known as a feminine attribute, closely linked to the "Shekinah" or feminine aspect of God. Gradually it lost its original conception.

By the time of my generation, "enlightenment" had become largely associated with the liberation movements, and the liberal elites. In the 70's anyone who smoked a joint or who meditated was touched by enlightenment, enabling them to set up a soapbox, expound on the acrobatics of the mind, and spread the word. This was perhaps the natural consequence of the "Age of Enlightenment" that equated wisdom with knowledge, raising all intellectuals and demagogues to the status of "illuminati".

Actually, it began much farther back as Egyptian mysteries took a backbench to politics in the world. When teaching "philos-sophia" as "love of wisdom", what Plato was speaking about was Reason, that glorious offshoot of logic. Sophia, the Greek word for wisdom, had a change of sex. She became reasonable and acquired the name "Logos".

An enlightened person is one who has gone through the portal of the heart and its psycho-physical devastation, to see life from the other side of personal satisfaction. It is bound to be expressed differently in each gender.

Awakening unveils a world of alternate reality, sensibility, higher principle and law. On the other hand, enlightenment embraces manifestation. A foundation in sensibility, firm roots in the solidity of matter, and flexible emotional sensitivity are needed, as well as a fearless grasp of formlessness.

The person must know how to sustain forces and energies of both light and dark as they brew in the inner world, and in cosmic dimensions. As depicted by Sophia originally, this state demands resistance and suppleness, and both activities of containing and projection.



What makes enlightenment so powerful is not the state of perception itself but the artful implementation of those insights into the planet now, at a time when the world calls for concrete, hands-on activity and manifestation.

It is a call to women to step forward.

There is a story that has been told again and again about Sophia, under the name of Eve, Isis, Eurydice, Sita, Cinderella and every other heroine. It is familiar. “Pistis Sophia”, is the Gnostic classic that tells the saga of the eternal damsel in distress. In this tale woman is enticed into the depths of chaos and is tormented repeatedly in order to extract from her the jewel of her Light nature. Her striving to rise out of this is almost hopeless, but she doesn’t give up.

What is needed to rescue her from the ills of the physical world in order to return to the spiritual world where she holds the divine flame for all of life? The demons of the world prey upon her and only a pure beacon of the Source may bring her up out of her predicament. She strives constantly against insurmountable odds. Whenever she approaches, the opposition becomes more formidable.

Only the Christ force, devoid of ulterior motivation, can redeem her. To trigger it, a mighty tenacious faith backed by effort and crowned by divine grace is necessary. Ultimately, she is rescued and returns home, only to descend again, this time midway, and take on the task of mediation and rescue of others.

Sophia represents the divine female spark who in order to give birth to the material world must fall from the state of grace and sink into the very quagmire she seeks to reform. She is ordinary woman who feels with all humanity, identifies with it, and embraces it, offering the pristine quality of her body and soul to gestate, alleviate pain, and lift others with the courage of a tempest and the vulnerable sensitivity of a newborn flower.

At our present state of spiritual evolution, we may find her in the gutter or in the marketplace, fighting the demons of lust, greed, ambition, and brute force.

Lillith, Kali and the lioness have a mighty battle to contend with, while the lilies and the daisies, Mother Earth and grandma patiently endure the passing of time.

She is here encircling, remembering the flash of Light within, creating beauty in the midst of havoc, believing in that infallible intuition within, and upholding the secret knowing that there is more to life. In this story Sophia is the allegory of every woman’s journey through faith, effort, hope, resistance, and sheer tenacity. She is rescued by the innermost impulse of Self within, her memory-imprint of the Christ Self.

In rising out of her self-absorption she becomes the mediatrix between upper and lower, inner and outer aspects of life, between her children and her partner, between the mind and the feelings, the same as Isis.



Upon awakening she claims her power to inspire and shape the mundane according to heavenly prototypes of perfection she communes with. She takes an active interest in the running of the world. Sophia is divine wisdom, embodiment of universal Mind and holy spiritual activity in everyday life.

There are two basic journeys for woman and both end in the same place: in Sophia, the winged serpent of feminine realization. If her journey is through the classically soft manifestations of her gender in the world, the shadow of her dark siblings will invariably resound inside of her and sustain her in fullness, strength and courage to hold ground. It is her secret power and she transmits it invisibly.

If, however, her journey is through the expressions of chaotic renewing forces in the world, her innermost treasure, as the tender inner flowering power of light within her will be her nourishment and her relief.

Whether she chooses to have a partner, marry, have children, or whether she chooses to walk a creative path alone, whether she chooses service, or whether she withdraws into inner realms of activity, the journey towards wholeness is always alone. How could anything from the outside bridge you with your Self?

The innocence of the damsel ripens into regency as queen and matriarch, maturing steadily into the wisdom of the crone. Inwardly she harbours the shadows of her sisters as the striving for independence and authenticity. In her irrevocable feeling aloneness, she encounters the penumbra and learns to cope with it, learns from it, skirting its temptations while decoding the messages of the underworld in her way.

By the time she is ready to leave this world, if she has not already confronted the subjacent intensity of meaninglessness of the Hag of the Void, she from whom there is no escape, she will do so at her death as it overwhelms her with intimations of her own fear, or the voracious yearning to go home.

The second type of journey, that of the woman who is born rebellious and fervently seeks to express the intensity of her desires in the world is already in touch with the rhythms and forces that drive life. She has an innate ability for resilience and resistance, but what she fears most and must confront at some time, is the innocence that lights the raging fire of her Heart.

Rarely does she allow the vulnerability of the damsel, in her case contained within the folds of her innermost sanctuary. Her motherhood manifests in unpredictable but potent ways in her art, in the defence of her ideals, and in her devotion, ably shadowboxing the periphery of the chasm that she contemplates as the incipient Hag of the Void. The wisdom of the Crone blends with the vastness of the Hag to reveal itself as ultimate silence, as she must face the lightness of her femininity within.



A woman may take one course or another, can manifest any aspect or even jump categories. In both roads a woman's mission is to fuse inner and outer expression into the wholeness of fulfilment.

The spirit of Sophia will manifest differently in every woman according to her basic type, while enfolding all the attributes of light and dark described in parts one and two. She cannot rise until she embodies and masters all her faculties in matter and remembers Who she has always been.

Upon awakening Enlightened Woman discovers her exalted place in the hierarchy of life and it is not servile. She may be quiet and silent by nature, or she may be feisty and irreverent, spontaneous and wild. In any which way she is sacrificial and embodies service with an infallible sense of justice and truth.

Her every gesture, thought, word, deed, and feeling will stem from deep humility, but she is not, cannot be, and never will be subservient.

The Enlightened Inner Woman's allegiance is to Spirit, her source and key in rescuing herself and others.

Her own flame is her guide and that is sacrosanct.

Behind the damsel as within Kali, she is confident and strong. She holds the world and is the gatekeeper of Life.

How could she be otherwise?



FEMININE ARCHETYPES - EMANCIPATED WOMAN

The emancipated woman – a peculiar combination of the damsel and the lioness – fits into the social mould perfectly, falling in tune with the “girls” as well as the “boys”. Her emancipation is controlled; she is careful to keep her darker archetypical manifestations in check.

She is the perfect sportswoman, girlfriend, lover, leader of the girls, and woman for the men, sexy, and friendly when not crossed. She speaks her mind and incorporates the trends of the time, but there is a conservative streak in her that does not let go of traditional beliefs about partnering. As a matter of fact, relationship is the cornerstone of her identity.

Our society is founded on sexual relationships, or as tradition would have it, marriage. It is the support for family and children. Nothing seems to be more important than finding the ideal partner with whom we will live happily ever after. Outside of this vision, there is only the much less appealing model of spinsterhood.

Modern relationships prize women’s freedom. Many women today have been intellectually and physically emancipated yet many have not relinquished the underlying fear of aloneness. Single, they still feel valueless, vulnerable, or bored. “Sex in the City” and “Desperate Housewives” is not just the American Way; it is the fantasy of women everywhere in the Western world. Bravely, they stand economically and socially liberated in their profession but cannot conceive of being alone in intimacy with themselves or their feelings.

To reach this woman’s sensitivity is not always as easy as one might think. Often one has to go through a literal minefield. Sensibility is couched with justification. Natural responses are far removed from body and sensitivity. Instead, they automatically fire an arsenal of explanations for everything. Reality seems to be based on a map and list of contents. This is especially noticeable when the subject of relationship is approached.

The listener is confronted with a life-defending barrage of justifications. This one area in a woman’s life is like a lifeboat in the midst of the raging sea of a meaninglessness she fears.

Everything is fine, except when she has problems in the couple. Then she seeks help, but only to *fix* the relationship. Her spiritual inclinations are restricted to yoga and the kinds of self-help that will allow her to be a “better” person. She is not really interested in going deeper, one would imagine for fear of it isolating her from the things she clings to. Being intimately involved with another, particularly where there is sex is the only anchor she knows. The fact that family and society does not necessarily depend on codes of belief and precedence does not occur to her.

The emancipated woman presents the most difficult example of righteous womanhood because she is convinced that she is already liberated.



Her belief is that the world – revolving around gender issues, or relationships – is much better today than ever. The younger generation is everything hoped for, which could easily translate as saying that the technological approach to life is an improvement.

Women, they contend, are already treated as equal, and in many cases are too aggressive, or “manly”. She sincerely holds that females have always been in charge and are content to be the power behind the throne, while she herself constantly seeks centre stage. Her views and sometimes her energy do not differ much from standard men’s talk.

While defending the wholeness of modern woman, the emancipated woman sustains the division of roles, supporting the belief that “two halves make a whole”. Although she admits that we are different, she insists that we need one another to balance ourselves and bring harmony to the world.

She heartily maintains that woman’s place is with her children, and in the same breath defends professionalism. But she does demand, more implicitly than overtly, “equal” share from the man in fulfilling her feminine role. In other words, “what is yours is mine and what is mine is mine.” This sends out a double message and only serves to confuse genuinely loving men. The problem is that many men do not notice what lies behind the façade, because this woman is skilled in keeping him satisfied!

When necessary, her argument is dressed in liberal doses of accepted New Age rhetoric and her actions peppered by varying moods. The display of faces, postures, changes of voice, patterns of speech and gestures, vary from extreme assertiveness to little girlie poses during the parts referring to “togetherness”, “balance” and, of course, “sex”, where most often she proudly claims submission.

Her figure is oftentimes alluring, accentuated by opened shirts that display her breasts on a platter, tight-jeans that flatter her ass, and stiletto heels that lift the “derrière” just so. What strikes me here is the sequence of contradictory assertions and the fact that pleading femininity, her posture is often as aggressive as a pit bull. Her reasoning is reminiscent of apartheid, but this is all kept well hidden. It only comes out when the premises of her fortification are questioned.

What is sad is that the importance placed on defence and justification far outweighs any sense of Self. Faulty logic has replaced sensitivity. These modern Philistines have become the Inner Woman’s worst shadow.

When this type of woman reasons that she is liberated and fulfilled, she is usually referring to sexual activity or, lacking that, to the fact that she has a strong mind and lives through her ideas and beliefs. Sensibility does not enter into it; habit does, and a doting, contented husband. This “liberation” is a superbly perfected exposition of self-manipulation imposed upon her world.



Priority is given to establishing the relationship she craves; in second place, in defining her defensive-assertive self-identity. Her purpose is not Self or sensibility, but adaptation and acceptance.

The curious fact about this kind of woman is that she is the declared champion of men, or rather of the status quo. In truth she is the artful manipulator of masculine energy who will do anything to assure he remains virile and useful (to her).

She will not easily listen to reason. It would never occur to her that she is subjecting men to a slavery she condemns theoretically for herself, ensnaring them, confusing them, and using them. It is imperative that women discover her direct connection to life without something or someone defining her.

Woman must become aware that she is grasping emptiness in trying to live by a code rather than by her sensitivity, that she sells herself and her partner short, and that the future of her children depends on her standing on her own sensibility. Herein lies her real power to change the world.

Relationships can form part of the spirit of sharing, but they must not be based on trickery, not even self-trickery. It cannot be established on arguments, fear or expectation. A relationship may acquire a new meaning, one of joy and freedom from the need to be approved and escape aloneness.

When a woman is honest with and knows herself, she is capable of giving men real credit for how they are apart from them. Many men are willing to trust our feeling-state and contribute their own wealth through clear-thinking and organization. Instead, in this kind of relationship they are quite dependent on women. They do not need us to lead their bandwagon.

Rather than conforming to a textbook model of emancipation and the status quo, a woman can arise to the fullness that allows her to colour her environment with a sense of purpose that is nature's own, as intelligent sentient spontaneity. Fulfilment connotes two persons who are already full. In this sense men might be better equipped than women.

There is another way for life that is neither the traditional route of inter-dependence nor the isolationist path of the philosopher-poet. It brings both paths together, blending the introspection of the mystic and the commitment of the householder. For this to become a feasible reality, women must first be authentic.



THE BODY

There is a video circulating on YouTube, where several women look directly into the camera and affirm, “THIS IS MY BODY, NOT YOURS”. The piece is meant to defend the right of women to choose what they do with their body. One woman after another repeats the same phrase, each imbuing it with her particular flavour. Some are sweet; two are overtly defensive. One practically barks at the onlooker. As a whole, they illustrate the different attitudes held by women, all of whom claim respect and the right to choose. In most cases, over the body hangs an invisible sign: “No Trespassing!”

Is this really how we feel about our body? Is it *property*?

I prefer to think that too often women respond automatically, without stopping to think or feel what they are saying. As women we often feel physically invaded, assaulted by the implications of a simple glance. We cannot help it after so many centuries of exploitation, where woman has meant sex, abuse, service, pleasure and subservience.

Women seem to be at odds with their bodies. We are hardly ever satisfied with it as it is and always seek to improve it. It has become a means towards something else. Seldom is it seen for itself. We respond to life with reason rather than insight. We analyse, explain, compare and defend parts. We use force, when a simple stance would do.

The issue at stake here is not even the body; it's *the way we think* of ourselves, and the body image is the most obvious representative of whom or what we hold ourselves to be.

Our reactions mask our feelings, and what we say is not always an indicator of what we mean, or at least not “all”.

Many women do not really know what they are and all that they contain. They become fixed on the body image. Meaning, position, importance and power in the world is based on the impression given by the body.

As much as women complain about their body being “used”, somehow, they continue to trade in it. The outspoken contemporary woman defends her body rights as if they were goods to auction to the highest bidder.

Most women are experientially unaware of the inbuilt connection they have with spirit and all of Creation. For all the force and strength of conviction shown, she presents an aggressive but rootless argument. The rhythm of protest and revolt carries her away.

She forgets, if ever she knew, that the power within a woman does not require great displays. There is arrogance, struggle, imposition and defiance where there could be certainty, humility, the power of Presence, a statement of fact, and rock-solid determination as women.



A woman knows. A conscious woman knows intuitively what she is; she is closer and more intimate to Nature than any man could ever be. Her body speaks to her if only she would listen.

If she doesn't "know", it is because she doesn't know how to know that she knows.

A woman has been deprived of the space and quality to commune with herself for so long, that it has set her apart from Nature. Rather than being infused with natural flow, our body, like our reactions, responds to our pre-programmed thinking mind.

The body is a miracle, and its construction is the work of an order that transcends our personal will. If I abuse my body, and most of us do, I will pay the price for it later. If I ignore it, it will call my attention in due course. If someone abuses me, I feel the grief. None of this can stop me from changing the circumstances that led to the transgression. For one thing, I might dress less seductively and would not seek to sell myself through a body image.

This body, male or female, is a morsel of earth impregnated with memory from our ancestors – their lives lived in struggle and in pain. We carry their pain as well as their joys. But it is a mere vehicle for *what* we truly are: Consciousness.

We cannot claim it like a piece of property. "I" don't do the weaving of its texture, creating it step by step in the womb. "I" don't do the healing that occurs at micro levels among the cells.

Perhaps some yogis can stop their breath for unnatural periods of time, but eventually no yogic practice can control the body. It belongs to Nature. And Nature speaks through the body of a woman.

Nature grants me my body and when the time comes, usually not at my calling, it takes it from me and dissolves it into a pool of collective substance, to become nourishment for the soil, to become another body in some future place and time.

It was never "me" or "mine". When we say THIS IS MY BODY, NOT YOURS, it indicates possession as well as privilege and responsibility. The body is a sacred loan, for us to use temporarily as a means of expression. Instead, the suggestion made is that the human being, in this case a woman, is the absolute ruler over her body and life. With her free will she can do anything she wants to do! And, there is much on the agenda regarding what she wants to do with it. This is where anger and violence arise.

There is rhythm and order, perfection and holiness to all of Nature but we can only perceive it through deep affinity without special interests. This affinity is possible only through Spirit.

In our intense desire for freedom from the social and moral shackles and beliefs of the past, we as women are carelessly assuming, like the men before us, that we are God. Life could be a homage rendered to all that we are given freely, tenderly, by Nature herself.



It is understandable that we feel defensive and angry and respond to intrusion with proprietorial right. It is not understandable that we continue to ignore the miracle of life and of our body.

So, I would like to say something like this:

THIS IS MY LIFE:
MY BODY IS AN INSTRUMENT.
EARTH IS MY MOTHER,
I REAP AS I SOW.

UPON THIS BODY I WRITE MY STORY,
A LIFE THAT I CHOOSE.
MY BODY REVEALS THE RELATIONSHIP
BETWEEN THE EARTH AND ME.

MY BODY IS THE MEANS THROUGH WHICH
I LEARN TO BE.
THROUGH WHICH I LEARN TO LOVE.

I AM THE GUARDIAN OF THIS TEMPLE.
THROUGH IT I HONOR ALL.
THROUGH IT I ENNOBLE AND RAISE US ALL.

I AM WOMAN,
KEEPER OF MY HOME, THE EARTH, MY BODY.